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ABSTRACT

Today secondary school social studies curricula are in a state of "curriculum anarchy"; local curriculum patterns are more varied than at any other time in this century. It is no longer possible to describe a typical state, regional or national pattern of social studies curriculum. To facilitate an exchange of views by Colorado educators on where social studies education is going or should go in the seventies a conference was held at the Educational Resources Center, Boulder, Colorado, on April 11, 1973. It was sponsored by the Center for Education in the Social Sciences, University of Colorado. This publication presents the seven conference position papers, each followed by a reaction summary from the task force group assigned to critique and respond to the particular paper. The following papers are presented: (1) Mexican-American Students as Sources of the Curriculum, (2) Learning Theories as Sources of the Curriculum, (3) The Community as a Source of the Curriculum, (4) The Nature of Knowledge as a Source of the Curriculum, (5) Inquiry Processes as Learning and Teaching Paradigms, (6) Values and Value Clarification in Curriculum, and (7) Learning Through Social Participation. A statement on issues and trends as perceived by the conference co-directors concludes the document. (Author/RM)

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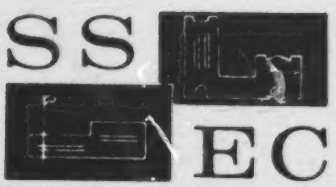

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NEW DIRECTIONS: SOCIAL STUDIES CURRICULUM FOR THE 70's

Report of a Conference Sponsored by the Center for Education in the Social Sciences, University of Colorado, Boulder, Colorado

Conference Directed by and Report Edited by:

Bob L. Taylor
John D. Haas

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INTRODUCTION

After more than a decade of ferment in the field of social studies education, the major thrust of the New Social Studies seems to be waning. In its wake, secondary school social studies curricula are in a state of "curriculum anarchy"; which is to say that local curriculum patterns are more varied than at any other time in this century. No longer is it possible to describe a typical state, regional or national pattern of social studies curriculum. Furthermore, it appears each junior or senior high school in a given school district is "doing its own thing." One can view this situation as either healthy or alarming -- "healthy" in that new options are needed, or "alarming" in that scope and sequence of common learnings (i.e. general education) have apparently been largely abandonned.

In this context we conceived the conference as one attempt to facilitate an exchange of views by Colorado educators on the theme: "New Directions: Social Studies Curriculum for the 70's." The conference was held at the Educational Resources Center, Boulder, Colorado on April 11, 1973. It was sponsored by the Center for Education in the Social Sciences, University of Colorado.

In conceptualizing the conference theme, we drew on two frameworks: 1) four general sources of curriculum and 2) the 1971 National Council for the Social Studies (NCSS) Social Studies Curriculum Guidelines. We considered as sources of curriculum the nature of students or learners, the nature of learning (i.e. learning theory), the nature of society, and the nature of knowledge. Complimenting these four curriculum sources were the four general categories in the NCSS Guidelines: knowledge, abilities, valuing, and social participation. Obviously, knowledge overlaps the two schema, leaving seven discrete categories which served as our overall frame:

1. The Nature of the Students/Learners As Source of the Curriculum
2. Learning Theory As Source of the Curriculum
3. The Nature of Society As Source of the Curriculum
4. The Nature of Knowledge As Source of the Curriculum
5. Inquiry Processes As Learning and Teaching Paradigm

6. Values and Value Clarification in Curriculum
7. Social Participation in Curriculum

For each of the seven sub-themes, we asked a presenter to prepare a four- to six-page position paper to be delivered at the conference. In addition, we asked seven other Colorado educators to serve as facilitators/recorders for the seven task groups which were formed after the presentations and which had as tasks to prepare reactions reports. Conference presenters and facilitators/recorders were:

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This publication presents the seven conference position papers, each followed by a reaction summary from the task force group assigned to critique and respond to the particular paper's sub-theme. Following these position papers and reaction summaries is a statement on issues and trends as perceived by the conference co-directors.

John D. Haas
Bob L. Taylor

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MEXICAN-AMERICAN STUDENTS AS SOURCES OF THE CURRICULUM

Y. Arturo Cabrera

PREFACE. I am stimulated and drawn to the symbiotic schema expressly stated in the Social Studies Guidelines between the student/learner and the total curriculum.[1] If the Guidelines may be considered desirable though idealistic when considering the normative student/learner (Anglo-Saxon and English-speaking), experience suggests that unless special care is given to the changed emphasis little will happen that will benefit the Mexican-American student/learner for reasons of exclusion and misrepresentation in the social sciences materials used in the schools of America.

For this reason and because little is served at the moment merely to indulge in a cerebral exercise, I have elected to focus my brief presentation on the student/learner who is of Mexican descent. This I believe is a prerequisite for continued productive thinking and planning. Because at the moment the chief instructional resource in the social studies continues to be the textbook, my comments will summarize data which suggest the conclusion that it is an inappropriate instructional instrument.

INTRODUCTION. This position paper is limited to a discussion of the textbook treatment of Mexican-Americans or Chicanos in the teaching of social studies; what is suggested as the outcome in large measure also applies to Spanish-speaking ethnic groups such as Puerto Rican and Cuban.

A TENABLE ASSUMPTION. Mexican-American student/learners may be important sources of data for productive curriculum development provided certain preconditions are met. These preconditions are (1) the presence of Mexican-American students whose expressed or implied cognitive, affective, and psychomotor needs, goals, and achievement are perceived accurately, and (2) the presence of curriculum makers who possess an expertise about Mexican-Americans: their psychology, language, culture, and history.

CONTEMPORARY SOCIAL STUDIES PROGRAMS. Numerous studies dating from the 1940's have evaluated the portrayal of Mexican-Americans and other ethnic-racial groups in the American elementary and secondary social studies and history texts.[2] Though a critical need for awareness and sensitivity frequently has been noted as important to national as well as international well-being in these studies, the overwhelming number of them have concluded that the treatment of Mexican-Americans in the texts and history books studied was non-existent, inadequate, or negatively stereotyped. Recent studies clearly document the findings that texts and histories in the social studies, even today, either omit reference to or are markedly thin in their treatment of Mexican-Americans.[3]

Two important problems which curriculum makers face are (1) the persistent use of a backlog of materials and documents which are themselves deficient in their reference to Mexican-Americans,[4] and (2) the nature of the existing traditional writings related to the status of Mexican-Americans, the low-level interest in research by institutions, and the underutilization of new documentary resources in English and Spanish about the Southwest and Mexico. Contemporary studies are now providing new data and consequently new content for social studies about Mexican-Americans. In so doing these studies further highlight the atrocities of what we do in the name of adequate treatment.[5] Now it is evident that Mexican-Americans are a diverse group. Many of them are ambitious, independent, articulate and achievers, and are on a continuum in these matters.

Popular past and present social studies materials have stereotyped Mexican-Americans deprecatingly. Changed perceptions about Mexican-Americans must consider similarities as well as differences related to the following: rural, suburban, urban life-styles; variations in socio-economic classes; degrees of recency in residence to the United States; degrees of linguistic capabilities in one or two languages; and attitudes toward assimilative, separative, or pluralistic adjustments to American society. A few recent publications of single-purpose elementary social studies content attempt to provide a balance.[6]

CONCLUSIONS. A summary of social studies texts suggests the

following conclusions about the treatment of Mexican-Americans in social studies curriculums:

1. Sources used for curriculum building are inadequate.
2. Publishers and consumers resist change.
3. Research in education for curriculum building is limited.
4. Curriculum makers depend on traditional library methodology.
5. Social studies textbooks are inadequate.

RECOMMENDATIONS. The following general recommendations are offered as alternatives for improving present social studies programs as they relate to Mexican-Americans:

1. Present a pluralistic view of American history and contemporary scene.
2. Present roles of Mexican-Americans in a balanced, realistic, and comprehensive manner.
3. Discontinue the purchase and use of current social studies textbooks as instruments for the teaching of social studies.
4. Use original documents and other fugitive materials in English and Spanish for curriculum building.
5. Develop and use special-purpose materials and activities in order to present the roles of Mexican-Americans adequately.
6. Foster research and preparation of educational materials by competent groups and persons.

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Task Force Reactions to
"MEXICAN-AMERICAN STUDENTS AS SOURCES OF THE CURRICULUM"
Warren Brown

First, Professor Cabrera clarified and elaborated on the central thesis of his paper by stating that one argument in favor of utilizing the learner as an important source for curriculum is that it is something which could be done immediately by teachers aware of its possibilities and favorably disposed to it. Another was that its use could avoid further violence to Mexican-American children by schools in the forms of humiliation, demeanation, and boredom which are commonly inflicted on these youngsters when existing curriculum sources are used with minority youngsters and the culturally "different."

Second, there are serious disadvantages and limitations in considering one possible source of curriculum apart from others. All are highly interrelated, and therefore any fruitful discussion must be carried on in the context of all possible sources.

Third, among the sources of the curriculum which are available for use--society, knowledge, theories of learning, development, etc.--the learner as a source is <u>least</u> often considered. This is unfortunate in view of its great potential in promoting growth in youngsters.

Fourth, discussions about the learner as a curriculum source immediately force the consideration of aims--what schools ought to be seeking to accomplish. Starting with the learner as a source is eminently suited to the aim of individual development and self-actualization, although it could clearly be used to achieve other ends as well, including some of the more conventional ones.

Fifth, in order to be effective in promoting growth through the use of the learner as a starting point, it would require much from the teacher--commitment, sensitiveness, social awareness and understanding, and knowledge of how one gets to know and understand the learner. Furthermore, to be very effective in the use of the learner as a source, it would be necessary for a teacher to be alive, a doer, active, in a word, a learner!

However, it is not essential that a person or a teacher completely understand the youngster's world (this is probably not possible, anyway) in order to be helpful in his self-actualizing process. Simply being aware of the nature of that process and being sensitive to a youngster's needs can be extremely important in promoting growth toward realization.

Sixth, use of the learner as a source and starting point appears to provide an excellent way to accept, cherish and share in the cultural richness and diversity of our society and of our classrooms.

Seventh, using the learner as a source of the social studies curriculum implies individualizing teaching and learning in the most genuine way. It, on the other hand, implies a rejection of the more superficial attempts at individualization such as those that are material centered or based on a rate of consumption of information in learning of specific skills.

Eighth, among the other possibilities which this source of curriculum opens up are providing opportunities for helping youngsters to cope with what is occurring to them and in them and, thereby, helping them in defining themselves, developing an identity and making it possible for the youngsters to have an important part in making some of the decisions which affect them.

Ninth, any serious movement toward full and genuine use of the learner as the important source of curriculum would represent a radical departure from current educational thinking and schooling practice; therefore, some substantial and radical changes would be necessary. Among the changes needed are:

1. A thorough and complete rethinking and restructuring of teacher preparation, as well as ways of working with experienced teachers already in the schools. Both teacher preparation and inservice programs would need to become models for the idea and the actual use of the learner as source of curriculum.

2. A total reorganizing and restructuring of schools.

3. Replacing the school textbook with repositories of a wide range of sources of information.

4 Restructuring our thinking about evaluating students. Specifically, this would mean getting away from grades -- making judgments about a youngster's worth on the basis of the measurable cognitive level achieved.

5. Involving school patrons and youngsters in bringing about needed changes.

6. Providing greater opportunities for helping youngsters to cope with what is occurring to them and defining themselves -- discovering themselves and developing an identity.

7. Making possible for the learner to have an important part in the decisions which affect him and which are important to him. This would admit the importance of decisions as a characteristic of what we customarily do.

Finally, if such a change is to come about, it will be resisted, and there will be many difficult problems and obstacles. It will have to come about as a result of the efforts of people in schools -- no one else is going to do it.

LEARNING THEORIES AS SOURCES OF THE CURRICULUM

James S. Eckenrod

> . . . if the aim of intellectual training is to form the intelligence rather than to stock the memory, and to produce intellectual explorers rather than mere erudition, then traditional education is manifestly guilty of a grave deficiency. (Piaget, 1971, p. 51)

Given agreement that intelligence matures through a developmental process in which an individual's cognitive structures are transformed through active interaction with the environment, then we can assume that schooling should serve to facilitate that process in the most effective ways possible.

The school curriculum should be designed to stimulate the intellectual and moral development of students. A growing body of research evidence indicates that the curriculum can provide students with interactive experiences that enhance intellectual growth. When students work together on a meaningful curriculum problem or issue, some of them can be expected to become aware that their existing levels of intellectual understanding are inadequate for solving the problem. These students may be receptive to stimulation from classmates at slightly higher stages of cognitive development and move toward somewhat more complex levels of understanding that enable them to deal more successfully with the problem or issue. The curriculum for students who have not reached the higher abstract levels of thinking should focus upon the provision of opportunities for cognitive development rather than upon the transmission of any particular body of subject matter or set of cultural values.

Since Jerome Bruner lent his power, as a learning theorist, to the curriculum development work of what is now the Education Development Center of Cambridge, Massachusetts, other developers have drawn upon the learning theories of different scholars as bases for curriculum design. Robert M. Gagne provided the theoretical foundations for the elementary school science curriculum project, Science--A Process Approach (S-APA) and continues to influence the course of curriculum development at Florida State University. Another elementary science program, the Science Curriculum Improvement Study (SCIS), drew upon the

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stage development theory of Jean Piaget, as does the Human Sciences program of the Biological Sciences Curriculum Study (BSCS). The last of these, a multidisciplinary program for early adolescents, is an effort to bridge the boundaries between the conventional academic divisions in the curriculum and to bring the knowledge of both the natural and social sciences to the service of students in grades six through eight in ways appropriate for their levels of cognitive development. Social studies educators are probably more familiar with the Taba Social Studies Program than with these science curricula. The Taba rationale and materials also were partly based on the learning theory of Piaget.

Each of the above programs makes use of learning theory in the development of curriculum. The balance of this paper, however, will be devoted to the brief consideration of only one school of thought, the cognitive-developmental theories derived from the philosophical work of John Dewey, the psychological research of Jean Piaget, and the studies in moral development of Lawrence Kohlberg. Such theories have found practical application in the work of the Education Development Center's program in Exploring Childhood and the psychological education program of Ralph Mosher and Norman Sprinthall, as well as with various experimental programs by Kohlberg and the BSCS Human Sciences Project.

If we agree with Piaget that the most important aim of the school curriculum is to facilitate the intellectual development of students, then it seems evident that we need to design curricula giving careful attention to learning theory. Strauss (1972) has compared the psychological learning theories of Piaget and Gagne in an effort to derive theories of curriculum development. His treatment is illuminating to the educator concerned with the definition of educational goals in terms of subject matter to be learned or in terms of stimulating the cognitive development of students. Mosher and Sprinthall (1971) have reported on efforts to apply the theoretical work of Piaget, Kohlberg, and Erik Erikson to the design of a curriculum for facilitating personal and human development through deliberate psychological education. Kohlberg

and Mayer (1972) argued that the progressive-philosophical position of John Dewey and the cognitive-developmental theory of Jean Piaget provide the bases for a curriculum aimed at intellectual and moral development that would result from providing conditions for students to pass through ordered sequential stages. The staff of the Biological Sciences Curriculum Study (1973) has described how the theories of Dewey, Piaget, and Kohlberg are being incorporated in the Human Sciences curriculum.

What kinds of school experiences will foster intellectual growth for students at different levels of cognitive development? Before we look at the broad principles of developmental pedagogy, it is important to specify the kind of teacher behavior that must underly the curriculum. The curriculum for human development requires teachers to keep track of the development of each child, to understand how a child is thinking about aspects of his or her environment, and to be sensitive to those "open" periods when a pupil is ready to modify one set of understandings and assimilate another, slightly more mature, set of understandings.

Young children should be provided with a rich physical environment, one that allows them to test out ideas on concrete objects and in actual situations. The teacher should accept each child's current perspective, allowing each one to work out her or his own questions and answers, to experience "the having of wonderful ideas" of the sort described by Eleanor Duckworth (1972).

The curriculum for the next stage of development, the concrete operational period, should permit students opportunities to grow "horizontally", to develop competence in applying concrete intellectual operations in new contexts, and to attain what Strauss calls "concrete operational virtuosity." The challenge for teachers is to provide interventions that catch students at those moments when they are ready for stimulation at slightly higher levels of thinking and facilitate movement towards formal abstract levels of thinking.

Among students in industrialized nations, the transition to formal operational thinking generally takes place during adolescence but is not dependent upon physical maturation. The curriculum can contribute to individual development, but it is the active involvement by students in the educative process that has the most payoff.

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Task Force Reactions to
"LEARNING THEORIES AS SOURCES OF CURRICULUM"
James O. Hodges

The initial focus of this task force was not so much a critique of the paper as an attempt to understand the application of the cognitive-developmental approach to the Human Sciences Program. The major ideas brought out in the discussion of the theoretical base for the program were:

1. The curriculum should provide for a variety of interactive experiences for the learner.
2. The content of the experiences selected should (a) be rich, (b) be experimental, and (c) actively involve the student on an individual basis.
3. The experiences should be selected and evaluated with consideration for the following questions:
   a. Does the experience capture the interest of the learner?
   b. Does it keep his interest?
   c. Does the experience result in the learner seeking additional learning experiences in related areas, on his own initiative?
4. Experiences that meet these criteria should result in the student reorganizing his cognitive structure and developing the ability to engage in higher levels of cognitive and moral thought.

One concern brought out in the discussion was that accepting a particular theory, such as the cognitive-developmental approach, might create problems for a curriculum development program. This concern was based on the belief that many popular theories lack a good evidential base. Consequently, acceptance of one theory as the basis of a curriculum might leave the developers on "shifting sand."

Another concern was that we may be spending too much time blasting particular learning theories and teaching strategies when we should be

trying to understand and try out a variety of theories or pieces of theories that seem to work in particular situations or that seem to offer some hope of working. We should be cautious of accepting rules or guidelines that say don't do this or don't do that. (Example: don't lecture). The situations should dictate the kind of theory and/or strategy that would seem appropriate.

In a written comment, Michael Wertheimer, a psychologist at the University of Colorado, stated:

> From the perspective of an experimental psychologist, it is most encouraging that curriculum development efforts are finally actually underway based upon theory of cognitive development rather than only the more classical Thorndike-Hull kind of learning theory. For readers interested in related literature on the concepts of restructuring, reorganizing, insight, and the development of meaningful, coherent ways to think about the world, as well as the use of such ideas in teaching and learning, there is much that has been written by the Gestalt school of philosophy and psychology. Among directly relevant works are Kurt Koffka's Growth of the Mind, George Katona's Organizing and Memorizing, and Max Wertheimer's Productive Thinking; each of these make specific recommendations about curriculum development and the process of pedagogy. Further, more theoretical accounts that relate to the reorganization approach are to be found in Koffka's Principles of Gestalt Psychology and various works by Kurt Lewin. Perhaps the time has come for social studies teachers, supervisors, and curriculum developers to reacquaint themselves with this literature, as well as with Piaget and his followers.

Wertheimer further stated:

> Perhaps principles of instrumental conditioning (behavior modification and the like) are an appropriate theoretical base for the teaching of things like specific psychomotor skills, but principles of productive thinking within the gestalt field framework and of cognitive development within the Piagetian framework are an appropriate theoretical base for the development of thinking skills, insight and understanding.

A comment was made about what appears to be a growing acceptance of the idea that learning should be experienced-based. Several of the conference papers reflected this kind of thinking. In addition to the

Eckenrod paper, the papers of Cousins, Kraft, and Wiley emphasized approaches that could be characterized as experienced-based.

Implications for Teacher Training and Retraining

Several comments were made in a number of different contexts that might be reflected upon by those in teacher training, including preservice and inservice teachers.

1. Staffing arrangements in many education departments often lead to a concentration of one "school of thought" to the exclusion of others. Thus, many teachers receive training in only one theory of learning. Both faculties and students should work toward developing an understanding of a variety of learning theories, including the study of particular situations to which different theories would be applicable.

2. Preservice and inservice teachers have an opportunity to acquire the knowledge of a variety of learning theories in the school setting in relation to what is happening in the classroom.

3. Teacher education should begin before one enters college. Perhaps there are experiences that would help develop an understanding of learning theory in secondary and possibly even in elementary students.

4. It appears to be crucial that teachers somewhere in their training develop an understanding of Piaget's stages of cognitive development and the stages of moral development as elaborated by Lawrence Kohlberg. This is necessary so that teachers (a) can ask students the right questions; (b) will be able to diagnose at what level the student is operating; and (c) will be able to intervene in the appropriate places with the appropriate experiences.

5. Research should be undertaken with a great number of teachers to determine (a) what teachers do when they teach; (b) why they do the things that they do; and (c) what theories or pieces of theories seem to be applicable or have something to say about the successful things that teachers do.

6. Curriculum development efforts in the schools should be a joint endeavor of teachers and learning theorists so that materials will be appropriate to the levels of the students.

7. Seminars should be initiated in the schools and colleges that would bring together (a) academicians who are wedded to certain theories, and (b) teachers who are doing things in the classroom. Hopefully the confrontations between learning theory and teaching practices will lead to more effective learning experiences for the students.

THE COMMUNITY AS A SOURCE OF THE CURRICULUM

Richard J. Kraft

Almost exactly a year ago today, I was speaking to a conference of educators in a small town in Nicaragua, and I made the statement that what the Nicaraguan curriculum needed was a massive infusion of agricultural, technical and vocational training. No sooner had I finished than a young man jumped up in the back of the room and said, "I agree with you in principle, but the realities of our situation are that any such education would be totally wasted unless it is preceded by land reform and the redistribution of wealth and power in our society." In my broken Spanish, I stumbled around for awhile in a vain attempt to provide an answer, but I knew from the moment he had said it that he was right and that no matter how much I willed it to be different, the realities of our world are that the economic and political situation has a much greater impact on the masses of mankind than the formal education of which you and I are so much a part. The furor raised by Ivan Illich and Christopher Jencks in their recent books gives some indication that they have touched a very sensitive point in our lives as educators, as they have said much the same thing as the young Nicaraguan teacher.

In order to deal with this important attack on our role as educators, I believe that it is imperative that we look at the question about what are the basic purposes or goals of a formalized school system. Whenever I ask this question of undergraduates they invariably say that it is to perpetuate the status quo or to educate for conformity. We wouldn't put it so bluntly, but I cannot help but feel that such a statement as "the transmission and preservation of a cultural heritage" is saying exactly the same thing only in accepted establishment jargon. A second basic purpose might be that of the reconstructionist philosophers of education, namely that education should be an instrument for transforming culture or society. Dewey's concept of democracy was that of a change-oriented society and one that was intentionally progressive by its very nature. This may have been what the founding fathers and various political philosophers had in mind, but the political and economic realities

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of not only our own democracy but also the others around the world have proven him to be somewhat idealistic in this hope. A third goal which also happens to be from Dewey, but which is becoming increasingly popular in our own educational system today, is that education should be for the individual development of the child. Terms such as "individual differences," "different learning styles," "a do-your-own-thing school," ad infinitum, show that at least at the verbal level, educators are starting to take this goal a little more sericusly. I would agree that all of these are legitimate goals for either a formal or informal school system, but I would argue that the economic and political reality for most of the world's people dictates that these goals be subsumed under a more all-encompassing one, namely to help people gain control of their own destiny and surroundings, or as Dan Dodson has so well put it, the schools should help people to take power.

The most profound analysis of this position is found in Paulo Freire's Pedagogy of the Oppressed, which was translated into English only two years ago, but which for years has been having a profound influence on the thinking of his fellow Latin-Americans. I would like to quote a couple of passages from his book, as he has put it much more lucidly than I could ever interpret him.

> "A careful analysis for the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness." (Freire, p. 57)

Freire goes on to call this type of education the banking concept, in which the students are receptacles to be filled by the teacher. Your immediate response, no doubt, is, yes, that is the way the social sciences were before the revolution of the Sixties. What we have now is inquiry education, problem-solving, inductive work, and I could go on to name a thousand other things for which we in the social sciences are now priding ourselves. If it were true that we really have wrought a revolution in social science education, then I would feel that we have started to make some headway towards the type of education which Freire goes on to advocate, but I am not all that confident that the

majority of social science classrooms in our country are much different today than they were fifty years ago. But Freire does not stop with his condemnation of the "Banking" method of education, but goes on to state:

> "Authentic liberation - the process of humanization - is not another deposit to be made in men. Liberation is a praxis: the action and reflection of men upon their world in order to transform it...Education as the practice of domination -- denies that man is abstract, isolated, independent, and unattached to the world: it also denies that the world exists as a reality apart from man. Authentic reflection considers neither abstract man nor the world without men, but men in their relations with the world...An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive elements. When a word is deprived of its dimension of action, reflection automatically suffers as well; and the word is changed into idle chatter, into verbalism, into an alienated and alienating "blah." It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without commitment to transform, and there is not transformation without action...On the other hand, if action is emphasized exclusively, to the detriment of reflection, the word is converted into activism. The latter -- action for action's sake -- negates the true praxis and makes dialogue impossible. (Freire, pp. 66, 69, 75-76.)

You might properly ask why I quote at such length from a Brazilian radical who is now in exile from his own country. I do so because I believe that he has put his finger upon the critical, if not fatal, fault in not only our social science curricula, but possibly the whole formal school system as we know it today. Could it possibly be that we in the social sciences are still guilty of speaking unauthentic words, words which involve no meaningful action? Is it unauthentic that my seven-year-old says the pledge of allegiance, at an age when it is manifestly impossible for him to understand such concepts as liberty, peace, God, etc.? Is it unauthentic or mere verbalism for the high school social studies teacher to teach about racism without any meaningful action component to lessen racism in their own lives or the society around them? On the other side of the coin, is it unauthentic or meaningless activism for our young people to be working for environmental causes or in old folks homes without doing the reflective

thought, which would lead them to a true anger and anguish which can only come from a deep understanding of the societal injustices which perpetuate such absurdities in our country today?

For the past few years, we have heard the word relevance repeated over and over again, to such an extent that many of us don't want to hear it again. One cannot help but think, however, that the young are saying the same thing as Freire; namely, that our schools are guilty of meaningless verbalism and of speaking unauthentic words. I would also venture to say that much of the current decline in the new left or other activist movements is due to meaningless activism, which can be just as alienating. This brings me to the basic point of my whole discussion. The economic and political realities of the community — local, state, national and international -- must be at the base and be the source of not only the social science curriculum, but of the whole school system if we are to halt further alienation on the part of our young today. Paul Goodman was fond of pointing out that formal education is a phenomenon of the last 60 years for Americans and is still an unknown for most of the world's population. Young people throughout the world today and, until the last 30 - 50 years, in our own country, participated in the very real life and death struggles for survival. Perhaps they suffered from the lack of reflection of which Freire speaks and for which schools were supposedly founded, but Freire's literacy experiments with Brazilian peasants show conclusively that a formal school system is not needed to begin the process of reflective thought and once that process has begun, meaningful action invariably follows; hence, his exile from his homeland.

The muffled cry of participation, not simulation, can be heard from all levels of our educational system, and only as the young of our society are reintegrated into the total fabric of our political and economic structures, as opposed to being locked away in institutions called schools, will some of the current alienation and disenchantment with our schools decrease. Only as the young can see that there is a possibility that they can be involved in meaningful action will the Pledge of Allegiance, the Star Spangled Banner, and other words which are currently an alienating "blah," take on the meaning which they must have had for many of our forefathers.

Only as the schools cease from taking over functions which have traditionally belonged to the family and other segments of the society and begin the process of reintegrating themselves will the alienation cease. Only as I as a parent reinvolve myself in the traditional role of parent as an educator will I be able to reinstitute a sense of control over my own destiny and the future of my children. Illich, I believe, is correct when he states that our increasing reliance on institutional care — schools, hospitals, welfare agencies, etc. -- has only increased our helplessness, psychological impotence and inability to fend for ourselves. We, as educators, must help to lessen this dependence, rather than constantly expand it by taking over driver education, sex education, day-care, etc. This is not to say that these are not valid subjects for study, but we must be aware of the debilitation which results when adults and young people have lost any sense of control over their own destinies.

Illich suggests that the resistance to our packaged curricula, be they "ungraded," "student designed," "visually aided," "issue centered," etc., is not due to the authoritarian style of the public school or the seductive style of some free schools, but to the fact that we, as educators, have set ourselves up as the high priests of the new world religion called schooling in which our judgment is superior to that of our students, parents, or anyone else. It is my firm belief that we in the social sciences can continue to create beautifully packaged curricula using all the insights of our greatest psychologists, learning specialists and educational researchers, but it will all be seen as meaningless verbalism by the young unless the schools and society are reintegrated in such a way that it can be seen and felt by all involved that that which takes place in the reflective atmosphere of the classroom is leading to meaningful changes in the reality of the world. Then, and only then, will I have an answer for not only the Nicaraguan educator to whom I referred at the start of this talk, but also for the many young today who feel vaguely uneasy about the way things are, but don't know what to do about changing them.

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Task Force Reactions to
"THE COMMUNITY AS A SOURCE OF THE CURRICULUM"
Celeste P. Woodley

Professors Kraft's paper is a plea for a reintegration of the schools and society in such a way "that that which takes place in the reflective atmosphere of the classroom" leads to "meaningful changes in the reality of the world." He argues that this is not the case not in America and that it is the very nature of the school, as it is presently structured, that prevents the integration.

School itself, Kraft believes, is an alienating phenomenon and a restricting social institution. It teaches conformity to a static society and effectively prevents the learner from gaining control of his own destiny. Kraft is not saying that the production of a debilitated, subservient citizen is the conscious goal of the American school. He is decrying the fact that such is the product in spite of society's other intent and in spite of the efforts, new and old, to revolutionize education. For Kraft, the key to the revitalization of education is the provision of a means for reflective participation in social life. He is seeking that arrangement which allows knowledge to be transformed into reflective or considered action. He underscores that this transformation must occur in a real environment that emphasizes the independence of the learner rather than in an artificial environment that reinforces his dependent state.

Those who were reacting to Kraft's presentation recognized and accepted his frustration with the current organization and practice of education as it relates to quality of life in our society. They were less willing, however, to share his feeling that we might be better off if a natural disaster wiped out all existing schools.

The question of the role of the school in reforming society was a pressing one. The difficulties of separating out school from society, as a cause or effect of reform, were discussed. Where for some Americans, school is an alienating institution seen as an avowed champion of the wealthy and powerful, for many others school is the most important

integrating institution in their lives. It provides a common experience, no matter how unexciting, and resembles reality even in its distortion of the power structure and the system of punishment and reward.

The reactors were attracted by Kraft's proposition that reflective thought can come directly from one's own experience without the intervention of the school. Most of us, however, felt that the base for reflective action must be laid more broadly and more rapidly than personal experience will allow.

Assuming that some kind of education, both formal and informal, was here to stay, we addressed ourselves to identifying questions and considerations raised in the Kraft paper. The list follows:

1. What is the function or purpose of the school?
   Is this a different question than:
2. What is the function of education?
3. What criteria concerning the nature of the educational institution (s) derive from looking at function?
4. What emphasis should there be on transmission of cultural values?
5. How do we know or how can we test the efficacy of "natural learning" vis-a-vis "directed learning"?
6. Assuming organizational change of some sort is in order, what are the political or administrative handles by which we grab the problem?
7. What should be the specific goals of social studies education?
8. What social institutions (home, school, church, etc.) should take responsibility for the attainment of social goals?
9. What determines which institution is responsible for what and for how long?
10. How disturbing to the fabric of society and to the psychosociological orientation of the citizenry would be the decentralization of schooling?

In attempting to answer the question: "What are the functions of social studies education?" we began to answer:

a. To provide a knowledge base of facts, concepts, principles.
b. To foster intellectual skills.
c. To develop human relations skills in communicating with others, empathizing.

d. To articulate and develop values and to know how to clarify values.
e. To build self-esteem to actualize oneself.
f. To develop commitment to humane social action.
g. To allow the evolution of social institutions.

In attempting to answer who should carry out these functions, we simply began to list possible places where education might take place: the home, formal school, occupations, streets, voluntary associations, church, through commercial media, others. We did not begin to correlate place with functions.

We did feel that we were not thinking big enough or boldly enough to be equal to the challenge laid out in Kraft's paper. Kraft had remarked during the discussion of his paper that the destruction of the schools in Managua, Nicaragua during the 1972 earthquake and the need to rebuild or forget them prompted the government to rethink the process of schooling. It may be that it is simply the physical presence of the school house that kept us from thinking of alternatives for social education.

THE NATURE OF KNOWLEDGE AS A SOURCE OF THE CURRICULUM

Suzanne Helburn

In this paper I will assume it is generally accepted that knowledge is but one of several elements of a social science curricula. In curriculum development, one should accord equal attention to: 1) the nature of students and of learning theory; 2) the nature of society, knowledge, inquiry, processes, and values; 3) the nature of social participation as part of learning. Furthermore, the knowledge base of a curriculum incorporates knowledge of the society, the cognitive processes for acquiring new meaning, and values or belief systems to be acquired by the students. The art of curriculum design is to fit together all necessary elements into a successful whole -- a curriculum in which students can learn what they need to know.

But what do students need to know? What is the basis for selecting knowledge and how is it to be organized to facilitate learning? For purposes of curriculum design, knowledge has been organized in at least these ways:

1. The collective "we" orientation. This involves learning selected historical and other kinds of information about United States society and other societies which help the student define himself or herself as part of U.S. society. This information includes an accepted, selected view of (a) the American past, our collective memory, (b) our collective values, (c) patterns of behavior and roles which people occupy in the society, and (d) the structure and organization of our society.
2. Discipline orientation. This involves organizing student learning around the organization of knowledge in the separate academic disciplines of sociology, history, geography, etc. In recent years, this has meant learning the basic structure and principles of academic disciplines, and the application of this knowledge to explain or predict phenomena in the real world.
3. Concept orientation. In this approach, factual and disciplinary knowledge are not seen as important as basic concepts or

generalizations about this and other societies, ideas which are crucial to an understanding of society and to effective participation in U.S. society. Concepts such as these are considered important: change, interdependence, cultural relativity, growth and development, democracy, power.

4. Problems or issues orientation. This approach involves organizing learning around major historical events or around current problems or issues facing students, their community or the society as a whole. This approach includes a wide range of possibilities: organizing elementary social studies around role-playing or incidents in the class which involve problems of adapting to a group; organizing a history curriculum around topics such as racism, women in the U.S., industrialization; organizing secondary social studies mini-couses to study urbanization or urban problems, environmental problems; organizing a course around major issues such as communism versus capitalism, etc.

5. Values orientation. Here, the central content of the curriculum involves students in developing his or her values and belief system. In recent years some people have shifted from the more traditional way of inculcating values (the collective "we" orientation described in #1 above) to helping students learn to clarify their own values by presenting them with values conflicts. This approach helps students develop their personal belief system with less apparent imposition from the curriculum or teacher. Even so, there is a content base in this approach -- a belief in the dignity of man, the U.S. as a pluralistic society, and the U.S. as a democratic society. Content is selected to exemplify what the curriculum developer thinks to be the major values conflicts.

6. Inquiry orientation. In this approach, the content is the process, the process of acquiring new meaning. Knowledge in the usual sense is less important than learning how to develop one's own knowledge base, learning how to think, how to inquire, how to solve problems. Students learn to apply rational, scientific methods to learn about society, to look at social problems, to evaluate and judge.

7. Inter- or multi-disciplinary orientation. This is a combination of several of the approaches listed above. The curriculum developers select the knowledge base of the curriculum from several disciplines. They may keep the knowledge separated, retaining the structure of each discipline, in which case the approach is multidisciplinary. They may integrate it into a whole conception of society, in which case it is interdisciplinary. Often this multi- or interdisciplinary content is applied to the study of specific social problems.

How knowledge is selected and organized for inclusion in the curriculum depends on the rationale of the social studies curriculum, on what we think students need to know. Thinking about rationale has been in great flux in the past decade or two, so it is not surprising that there has also been disagreement about the nature of knowledge as a basis of the curriculum.

Traditionally, social studies education has been part of the socialization process. It prepares students to be good children, adults, parents, workers, citizens -- when "good" is defined in traditional ways. Most of us received our social studies education organized around learning about the collective "we." We learned about our American heritage, about the geographic features of this bountiful nation, about the workings of our government, about our responsibility as citizens to preserve American democracy and to promote such important values as freedom and justice, free enterprise, our American forms of democracy. Many of us may still believe that this kind of social studies education is appropriate.

The decade of the 1960's marked a movement away from this traditional orientation to a disciplines orientation. The Russian launching of Sputnik in 1958 alarmed the U.S. scientific community. In this era of cold war diplomacy, the major threat to U.S. security and long-run progress was seen to be the growing power of the communist bloc. The political leadership allocated more resources to science and science education, which encouraged scientists to take a serious look at public schools' science education. They found the curriculum out-of-date and

badly organized. Students were learning relatively insignificant things by rote. The curriculum was not based on the fundamental scientific insights about the world. Furthermore, students were not learning scientific and inquiring habits of mind. The students were not being challenged. To remedy this condition, the National Science Foundation and U.S. Office of Education funded projects to develop curricula around the most up-to-date and basic structures and methods of the scientific disciplines. These include the powerful ideas which explain our world and which anyone can learn. Once learned, students can apply them to a world of phenomena. The curricula were designed to engage students in the process of scientific inquiry to give them the necessary cognitive skills, as well as the joyful experience of scientific discovery. At the elementary school level, the national science projects created truly integrated science courses built around student exploration and basic concepts like time, energy, motion, gravity, systems, balance, life cycle. At the secondary level, discipline-oriented courses were developed around the structures of the disciplines.

Reform in social studies took a similar path, though here the rationale for basing social studies on the social sciences was less clear. Nevertheless, social scientists became interested in the revamping of the curricula and argued fairly convincingly that the methods and structures of the social science disciplines provided a powerful base for achieving the traditional objectives of the social studies curriculum as well as for challenging students who might become future social scientists. The methods of rational inquiry and the fundamental ideas of the social sciences would provide students with more powerful tools of analysis and a more profound understanding of their society. Social scientists focused mainly on the secondary school curriculum and developed a series of fine, discipline-oriented courses for the high schools. Elementary level social studies curricula focused on an interdisciplinary apporach, emphasizing cultural relativity. Man, A Course of Study was designed specifically to give children an understanding of man as a social being and of the universal aspects of human culture. The Taba program emphasized social change, interdependence and cultural relativity, but in particular, zeroed in on teaching students to think. The Senesh materials organized content

around an "orchestration" of the structures of all the social science disciplines. Senesh has sought to bring the "cutting edge of the disciplines" into the social studies classroom to help children understand the world around them.

The curriculum projects of the 1960's provide us with a wealth of opportunities. The courses combine the disciplines orientation, the concepts orientation, the inquiry orientation, and sometimes the values orientation. Some of them are interdisciplinary in approach. They all seek to provide students with the insights and tools for participating in today's world.

Still, there is dissatisfaction. Teachers are searching for more relevance. Particularly at the high school level, teachers and students are experimenting with mini-courses and restructured standard courses organized around problems or subjects of interest to students. Some curriculum developers see the "problems" orientation as superior to the disciplines approach to knowledge.

This apparent fragmentation of the social science curriculum and the search for a new restructuring of knowledge seems to reflect a new state of social awareness. For many U.S. citizens, our social problems have come home to roost. Our problems are not just a function of rapid change and progress or of communist aggression from abroad. They represent failures in our society. Despite our wealth, our democratic heritage and our belief in the basic dignity of man (and woman), things are going wrong inside the U.S.A. Adolescent drug use, rising crime rates, divorce as an accepted end to marriage, apparent criminal activity in high political places, public acceptance of such wrong doing as a normal part of politics, increasing racial tension, increasing welfare roles, the agony of Vietnam, rising prices and high unemployment, devaluation of the dollar, a growing fear that there is a limit to growth on this planet -- these are just a few examples.

The social studies curriculum of today should provide fundamental insights into the world we live in and the world we hope for. Everett Reimer, in Alternatives in Education, points out that people learn what they need and are allowed to learn, that both are a function of their culture.

> Education must prepare individuals to act with others as well as by themselves. But, before a man can engage in intelligent collective action, he must understand his own situation, not as a social atom, but as a member of a family and other groups. ...In a free, just world, or in progress toward one, all people need to know how the universal values of their society are created and distributed and how the methods of creation and distribution are governed, how the society is governed...Basic educational policy need be concerned with providing universal access only to this much learning, and only with preventing obstacles to any more specialized learning individuals might choose...This implies both much more and much less learning than occurs today, either in schools or in the normal process of growing up outside them.
>
> The secular significance of the great religious teachers of the past can be seen in the important role of disclosure in true education. Apart from the transcendental content of their teaching, Moses, Jesus, Gautama, Lao Tse, to mention only a few of the most famous, were able to disclose the significant truths of their time to millions of people...In our time, the great teachers have spoken in secular terms. Marx, Freud, Darwin, to again name only the most famous, have revealed to millions truths that many others sensed but could not equally well express. Thanks in part to the great teachers of the past, today's truths lie closer to the surface...Today no genius is required to discover, reveal and proclaim the truths which can set men free. But it still needs doing. This is the role of the true teacher.

Knowledge in the curriculum of the future should be chosen to disclose to students these basics. The curriculum should sensitize students to essential questions of social, political and economic causality that are seldom asked by most citizens. The social sciences are powerful tools for analyzing social problems -- their nature, causes and consequences -- as well as for formulating alternative solutions which can improve the quality of life for members of the society. Students must learn to use the tools and basic insights of the social sciences in a critical and creative way. Conventional folk wisdom is particularly inadequate for social problem-solving in a highly complex, technological society which defies popular wisdom and mythology about

the nature of social man and social systems. Taking on the role of the "true teacher" means combining the essentials from the social sciences which explain the nature of social man and social systems, using this world view to reveal the nature of our social problems, and to formulate solutions. This requires a creative synthesis of the various approaches to selecting knowledge stated at the beginning of the paper.

Although a fragmented curriculum at the secondary level may seem to meet student needs, it seems to me to be a weakening of the curriculum. Courses organized around the analysis of problems using conventional wisdom will get us nowhere. Now, more than ever, students need to learn to apply the powerful tools from the social sciences; however, we cannot necessarily use knowledge as it is generally structured in the individual disciplines. These disciplines are also fragmented. They do not study the whole of society. Furthermore, they are consciously scientific, eschewing value questions, claiming to be value free. The applied aspects of the disciplines are organized to find means, not ends. The social science disciplines focus on how to make this society work within the existing power structure and framework of goals. Social scientists help maintain the existing system, although many social scientists are unconscious of their values position, claiming to be scientists.

The social studies should be built around those aspects of the social sciences which give understanding of the relation of the individual to the society and of the socialization and systems maintenance processes to which the individual is subject. Students should learn how they are a product of their environment, how they have learned their adaptations. They must learn that they can gain a degree of control of their lives and that they can change the world around them. To do this, they must become aware of these processes, of the consequences to their well-being, and of the alternatives open for change.

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Task Force Reactions to

"THE NATURE OF KNOWLEDGE AS A SOURCE OF THE CURRICULUM"

James E. Davis

The view point taken in this paper is that of the curriculum developer. The developer may be an independent developer writing for a publishing company, a developer writing under a federal or private grant, a curriculum supervisor in a school district, a classroom teacher or others who may be engaged in curriculum development.

Our primary concern is the fragmentation of the social science curriculum. We view it as a frightening, yet appealing, trend in the field. It is our view that given the many internal social problems in the United States, mostly of our own making, we now need, more than ever, the powerful ideas of the social sciences i.e. knowledge that can help bring about solutions to these problems. In short, we feel that we now need a broad integrative view of the social studies curriculum for the 1970's -- much more so than was manifest in the 1960's.

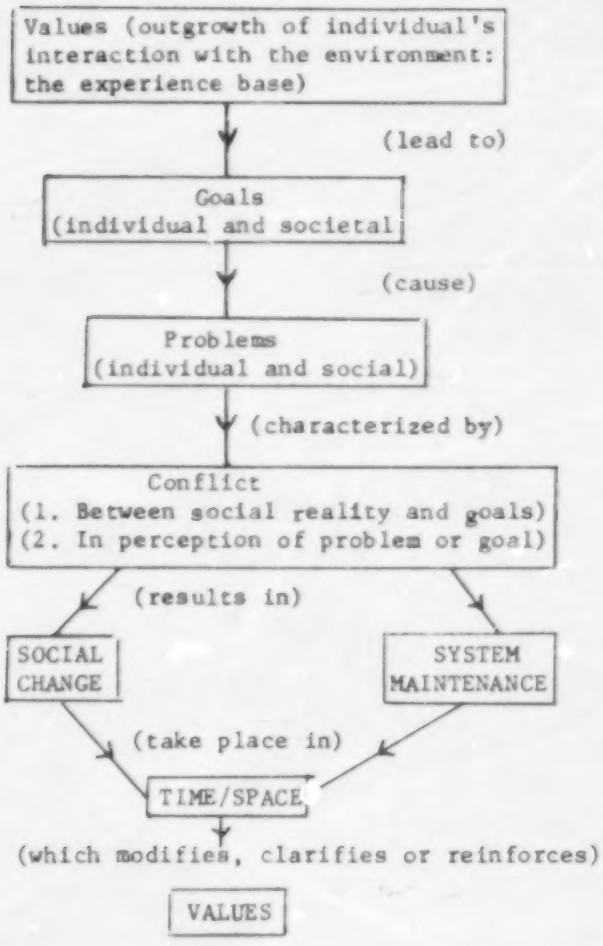
In her paper, Suzanne Helburn summarized the use of knowledge as a source of the curriculum as it was used in the 1960's. Let us just briefly review the kinds of approaches taken. The first was the collective "We" orientation. A second was the building of a curriculum around the structures of the social science disciplines. The third was the building of a curriculum of concepts drawn from the disciplines and not necessarily integrated. The fourth was the building of a curriculum around inquiry or a knowledge of skills. The fifth was the building of a curriculum around values, or the knowledge of conscious awareness of one's own and others values. The sixth was the building of a curriculum around current problems and issues which may or may not be tied to specific concepts or to social science disciplines. The seventh was a multi-disciplinary approach which in some cases would set forth the essence of the disciplines and use parts of disciplines to analyze problems or issues. Finally, the eighth was an "interdisciplinary approach" although it is our contention that no interdisciplinary approach to curriculum building has yet been divised.

We perceive the curriculum development problem as follows: We need a basis for selecting curriculum which combines the child's experiences with knowledge and which selects from both experience and knowledge, a powerful view which enables man and woman to build a world and a society in which they can satisfy needs and/or achieve their goals.

One concern is the interaction of the individual and the society. Another concern is the ability of a society to encourage or provide conditions for people to meet their basic needs. Thus, the individual needs to know how he or she is socialized and shaped. Also individuals need to know their own needs, their own problems, and knowledge of the alternatives open to them. In terms of society, there is a clear need for knowing how society is structured. There is also a need to identify critical problems in society and to become aware of alternatives for change. Ideally, it would be our goal to create a society which people would voluntarily choose to live in if they had the knowledge. The model shown below is a first attempt at providing a structure for a social science curriculum development framework.

A MODEL FOR SOCIAL SCIENCE CURRICULUM DEVELOPMENT

DESCRIPTION OF THE SOCIAL PROCESS



KNOWLEDGE

(changing and growing)
Explains Social Phenomena

MAY BE ORGANIZED	MAY BE TRANSMITTEED THROUGH
-unified theory	-inquiry
-structure	-didactics
-concepts	-research
-other	-other

Briefly explained, the model attempts to combine the description of the social process (experience) with knowledge. If we examine the social process, we begin with values as a point of departure. These are the values held by individuals. It is our claim that they are outgrowths of individuals interaction with the environment. Values form an experience base. The individual's value systems lead to goals. These are both goals for the individual and for the society. Goals create problems, both

social problems which arise as a result of conflict in goals and problems for the individual that are created within the person. As a consequence of problems, conflicts arise. One kind of conflict arises when social reality and individual or societal goals do not coincide. A second kind of conflict occurs with respect to an individual's or society's perception of a problem or a goal. That is, one person might think something is a problem and others may not perceive it to be a problem. Out of the conflict come two kinds of results. One is social change and the other is system maintenence—both occuring within the context of time and space. Also resulting from conflict can be an enhancement or a clarification of values, a reinforcement of values or change in values for the individual. The process is continually repeated because new values create new goals which cause new problems, which are characterized by conflict which results in social change or system maintenence and so on. In short, the process is dynamic.

We have put knowledge adjacent to the description of the social process; knowledge, ever changing and growing, explains social phenomena. Knowledge may be organized in a number of ways. Ideally, it could be a unified theory (but that does not exist at present). It can be organized into a structure or it can be lists of concepts. Other forms of knowledge organization surely exist. Knowledge may be transmitted through inquiry, through didactics, through research or other modes.

Based on our short discussion, we have four conclusions to offer. One, the interactions between knowledge and social process stimulate changes in social processes and growth in knowledge. Two, the child has considerable experience with the social process before entering a formal schooling situation. Three, the child seeks to rectify the imbalance between experience and knowledge by searching for more knowledge. Four, as students become more exposed to experiences, the desire for knowledge increases. A balance between experience and knowledge is never reached.

It is our view that we have not actually solved the curriculum problem. We think that the model offers a good beginning. However, we have at least three questions that will need to be answered before the model is viable. One, how do we build the bridge between social process and knowledge in a

curriculum development framework? Two, how do we create a means in school for dealing with the social process? Three, how do we create means for conveying the frontiers of knowledge to the users (teacher and student).

It is our view that social studies education needs all the talented and valuable resources which can be brought to bear on the problems of curriculum development, teacher training, knowledge utilization, and teaching. Fragmentation of the curriculum does not appear to be a fruitful path to follow. Surely there are ways to integrate the social process and knowledge so that a better society can be created. Are we up to that task?

INQUIRY PROCESSES AS LEARNING AND TEACHING PARADIGMS

Jack E. Cousins

The questions, "How does one learn to teach?" and "How does one person teach another to teach?" are based on an assumption that, through experience and/or instruction, one can be taught how to be a teacher. In general, the proposition that one can learn to be a teacher seems acceptable. That is, it is acceptable when compared to the notion that "teachers are born." The proposition can be extended to include the idea that all teachers have been taught (implicitly or explicitly) how to teach. One often hears the truism that teachers teach as they were taught. Or, from the models of instruction experiences through the years, one implicitly formulates his own ideas about what teaching is. A college professor may tell his students how to be effective teachers, but it is not what he says that catches the attention of his students. It is, rather, the processes he uses in conveying his ideas relative to teaching. To use Marshall McLuhan's often quoted phrase, "the medium becomes the message."

Methods Books as Teaching Models

In a paper written for the National Council for the Social Studies in 1970, Gerald Marker of Indiana University criticized most methods textbooks because they concentrate on planning.[1] I'm not certain I agree with Marker's criticism, but I can agree that methods textbooks are inadequate as a single resource on which to base a methods course. It is assumed that methods courses exist to teach young persons something about how to teach. The very fact that a textbook is used as the most important resource for a methods course conveys something to the prospective teacher and that is "a textbook is an appropriate resource around which to organize learning experiences at any level of education." Again, the procedures and resources utilized in the methods course become more influential than the philosophy these resources are attempting to project.

Most methods texts devote considerable space to the development of a philosophy or rationale for the social studies. A rationale can be defined as a set of interrelated assumptions (philosophical and psychological) about the nature and goals of social studies education. In fact,

texts by such eminent writers as Hunt and Metcalf,[2] Massialas and Cox,[3] Oliver and Shaver,[4] Newman and Oliver,[5] and Brubaker[6] devote large numbers of pages to explaining the objectives of social studies. In the case of each of these books, the rationale presented can be identified as some form of inquiry. Let it be noted that the ideas about inquiry are presented to the student-reader. To be certain, there are differences among and between the positions presented, but if one were to place all rationales for the social studies on a continuum as presented below, every one of these books would fall somewhere to the left of center.

Commitment to Inquiry _____ Commitment to Authority

Many of you present might wonder why I have not mentioned methods books by Fenton[7] and Beyer.[8] Both of these books are also based on ideas that one can call inquiry, but they treat the reader somewhat differently than the previously mentioned books. (I am not indicating that I prefer the positions of the last two books to the positions presented in the first group.) Fenton and Beyer present discussions about inquiry, but each book quickly plunges the reader into inquiry itself. They actually put the reader through inquiry exercises which demonstrate what the authors mean by inquiry. It is true that most of the first books mentioned do some of this to the reader, but for the most part, the presentations are deductive. With the first books, the student thinks about inquiry, talks about it, but does little of it. With the Fenton and Beyer books, the student thinks about inquiry, talks about it, and does quite a bit of it. If one must use a methods textbook as a resource, it should be one which causes the student to engage in inquiry. But it is my position that no currently available textbook is an adequate resource around which to build a methods course.

Inquiry Exercises As Models for Inquiry Teaching

Methods course have been under severe criticism for as many years as I can remember and much of the criticism is undoubtedly well deserved. As indicated by John Patrick, significant persons have charged that mastery of methods course exercises is not strongly related to successful teaching. Such a charge is serious, but is (as demonstrated by many teachers) apparently accurate.[9] In his paper, REFORMING THE SOCIAL STUDIES METHODS COURSE, Patrick identifies three models for reform: Competency-Based Methods Courses;

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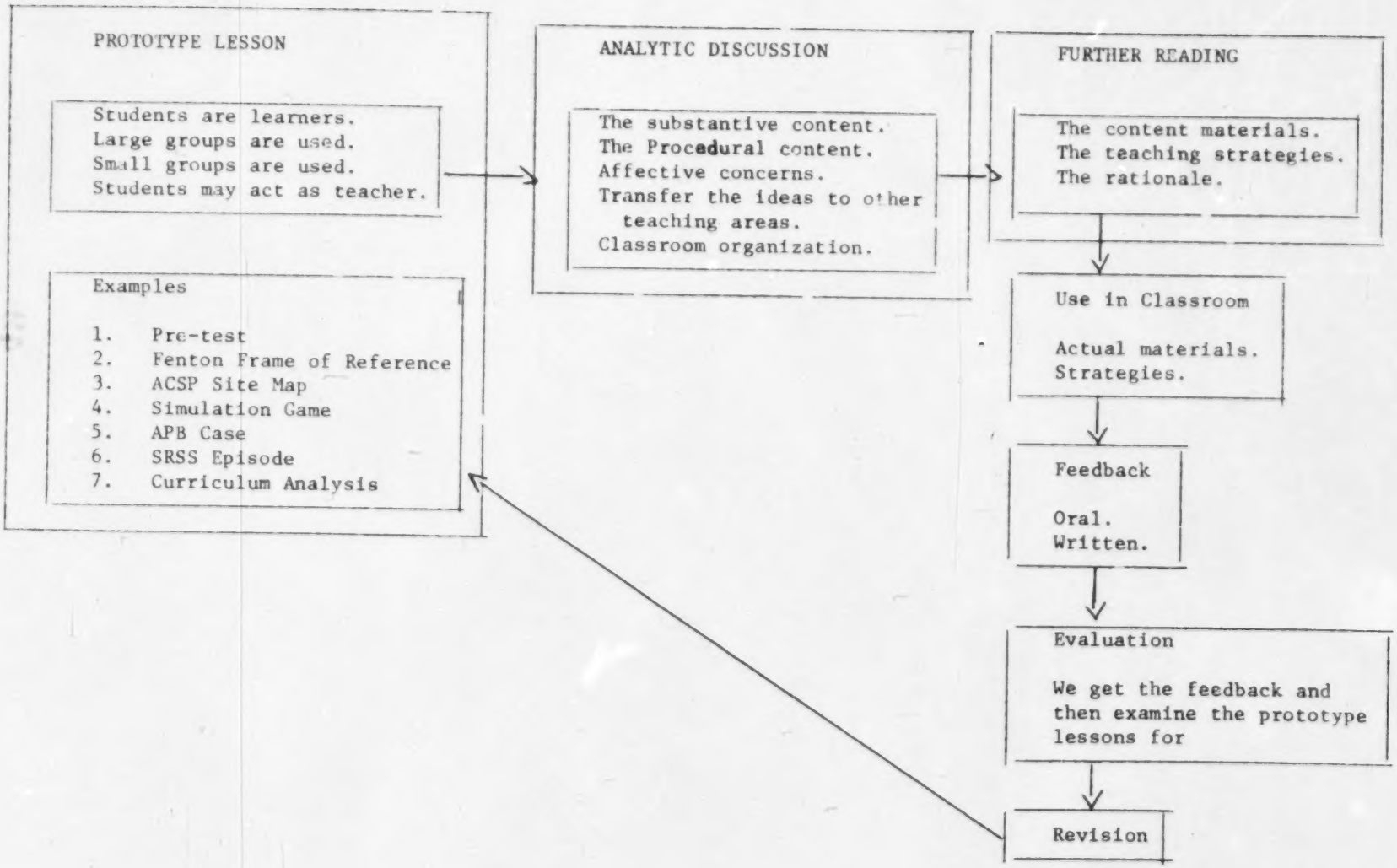
Human Relations-Based Methods Courses; and, Value Analysis-Based Methods Courses. He seems to assume that a single methods course can be the entire teacher education program, and he also seems to underestimate the potential of prototype lessons based on various models of inquiry.

Young teachers tend to teach as they are taught. If we hope that teachers will be inquiry-oriented, then it seems consistent that methods courses must be based on inquiry models and procedures. It is not enough to talk about inquiry; it is essential that students actually learn inquiry teaching by experiencing it. I am not proposing that we need not be concerned with competencies, value analysis, or human relations, but I am proposing that methods courses must be taught as we hope our students will, in turn, teach public school students. Given this proposition, the model in Figure 1. is presented.

There are several aspects of this model which need to be explained. First, almost all lessons are chosen for some model of inquiry as well as the particular content used in the lesson. Second, I do not worry about the fact that many students go into classrooms where inquiry is not the predominant mode of instruction. Students finding themselves in lecture and recitation, or "cover the textbook" rooms will, in a few days, learn from the cooperating teacher how to operate in the ways desired. Third, not all of my course is devoted to prototype lessons. There is considerable discussion and argument about what we are trying to do in social studies, but the course is heavily loaded in favor of inquiry activities.

Publishers of materials have only recently given any thought to the development of teacher education kits. Addison Wesley has recently produced the STAFF TRAINING KIT for Economics in Society.[10] Some materials for the HIGH SCHOOL GEOGRAPHY PROJECT[11] were produced by the project, but these are not being published by MacMillan. For the most part, professors who wish to use inquiry lessons will have to acquire materials from a variety of sources. This necessitates some sort of a resource center. If one cannot secure adequate resource centers and if one must rely on a single textbook, it might be better to permit prospective teachers to learn in the public school classroom.

Figure 1.


PROTOTYPE LESSON
Students are learners.
Large groups are used.
Small groups are used.
Students may act as teacher.
Examples
1. Pre-test
2. Fenton Frame of Reference
3. ACSP Site Map
4. Simulation Game
5. APB Case
6. SRSS Episode
7. Curriculum Analysis
ANALYTIC DISCUSSION
The substantive content.
The Procedural content.
Affective concerns.
Transfer the ideas to other teaching areas.
Classroom organization.
FURTHER READING
The content materials.
The teaching strategies.
The rationale.
Use in Classroom
Actual materials.
Strategies.
Feedback
Oral.
Written.
Evaluation
We get the feedback and then examine the prototype lessons for
Revision

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Task Force Reactions to

"INQUIRY PROCESSES AS LEARNING AND TEACHING PARADIGMS"

James R. Elsnes

Basically, the group had trouble in defining an overall goal for themselves. We attempted to critique Jack's paper, but this was extremely difficult since the group as a whole agreed with what he had said. As a result, the group accomplished two things in general: The inquiry process was justified as a valid method to use in social studies education classes, and secondly, a list of competencies was developed for the social studies teacher.

Justifying the inquiry process as a major method of teaching social studies was based on the following:

A. A stress on learning how to learn seemed to be facilitated much more directly with the inquiry approach then with most others. The development of learning skills, as well as values, was seen as of most importance in the long range education of the student. The use of factual content in inquiry exercises allows the student to learn much cognitive information; however, the stress is on process skills development over content mastery.

B. Much of the content now taught secondary students was seen as irrelevant since often it is outdated within a short time.

C. The alternatives to the inquiry process such as the lecture-recitation method were seen as extremely boring. The need has long been felt to make secondary social studies more interesting and relevant to students, and this is one excellent way of doing it.

D. It was agreed that if secondary students are to be taught through the inquiry process, it would be imperative that their teachers are competant in the method. Methods courses should thus be structured around this method, giving potential teachers some expertise in its use.

The competencies needed by social studies teachers are suggested as a possible addition to Jack's paper.

A. Develop a rationale for his teaching.

B. Be able to plan lessons within this rationale.

C. Perceive the role of a teacher as a guide to learning, rather than as an authoritarian figure. This assumes that it is possible to reject the teacher centered role that the potential teacher has observed during the last sixteen years of education.

D. Know and be able to use sources of raw data since the inquiry teacher is oriented to presenting problems rather than presenting the solutions.

E. Be able to involve students in group work.

F. Know how to formulate questions that will lead to inquiry.

G. Know how to handle student questions and answers.

H. Develop teacher ability to use social studies projects.

While accomplishing the above tasks, a very interesting and informative discussion developed on the state of methods courses in Colorado colleges. Also discussed were very practical ideas on how to implement a methods course using inquiry exercises and a project materials laboratory. The specifics on just how to develop a laboratory with little or no funds was especially useful in this age of declining college revenue.

In terms of teacher education, our group felt that there were definite needs in two areas:

1. Pre-service training. Methods courses for undergraduates should be set up to show the students how to teach, and then give them a chance to work through inquiry exercises. These methods courses should also be arranged so that they go along with the student teaching experience.

2. In-service training to develop teachers in the inquiry method is needed to create change agents within the school systems. The "old hands" could then combine with the new teacher to form a power center whereby change would truly be possible.

Looking at the present status of methods courses in this region, our group realized that it is impossible to change a person in one college course. However, it was agreed that an attempt should be made to do just

that. A mere continuance of a lecture method via a lecture course would seem to be in most cases worse than no class at all. The ultimate conclusion that we arrived at was thus to base the methods class on inquiry, or admit that the class is of little value and omit it from the curriculum.

VALUES AND VALUE CLARIFICATION IN CURRICULUM

Thomas Fitzgerald

Prologue

"Dear Mother and Dad:

Since I left for college I have been remiss in writing and I am sorry for my thoughtlessness in not having written before. I will bring you up to date now, but before you read on, please sit down. You are not to read any further unless you are sitting down. Okay?

Well, then, I am getting along pretty well now. The skull fracture and the concussion I got when I jumped out of a window of my dormitory when it caught on fire shortly after my arrival here is pretty well healed now. I only spent two weeks in the hospital and now I can see almost normally and only get those sick headaches once a day. Fortunately, the fire in the dormitory, and my jump, was witnessed by an attendant at the gas station near the dorm, and he was the one who called the Fire Department and the ambulance. He also visitied me in the hospital and since I had nowhere to live because of the burnt-out dormitory, he was kind enough to invite me to share his apartment with him. It's really a basement room, but it's kind of cute. He is a very fine boy and we have fallen deeply in love and are planning to get married. We haven't got the exact date yet, but it will be before my pregnancy begins to show.

Yes, Mother and Dad, I am pregnant. I know how much you are looking forward to being grandparents and I know you will welcome the baby and give it the same love and devotion and tender care you gave me when I was a child. The reason for the delay in our marriage is that my boy friend has a minor infection which prevents us from passing our pre-marital blood tests and I carelessly caught it from him.

I know that you will welcome him into our family with open arms. He is kind and, although not well educated, he is ambitious. Although he is of a different race and religion than ours, I know your often-expressed tolerence will not permit you to be bothered by that.

Now that I have brought you up to date, I want to tell you that there was no dormitory fire, I did not have a concussion or skull fracture, I was not in the hospital, I am not pregnant, I am not engaged, I am not infected, and there is no boy friend in my life. However, I am getting a D in History and F in Science and I want you to see those marks in their proper perspective.

Your loving daughter,

Suzie"

(anon)

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Values lie at the roots of interpersonal and social conflict. They are the dynamite of conflict. Suzie, as well as the rest of us, need to learn how to handle value-laden situations. Like Suzie, we need to put value commitments in perspective.

An understanding of one's own value position suggests one knows how he arrived at that position. Value clarification is a set of strategies, questions, or statements which teachers can use to help the student understand his value position. Since I'm not sure, as teachers, that we have given much thought to the first statement, it may suggest the reason why we are so hesitant about dealing with the second.

The purpose of this conference is to conceptualize or articulate in some way where social studies education is going or should go in the Seventies. Since we are almost a third of the way down the road to where we are going, I think it is time to give ourselves some direction. Unfortunately, this is no easy task. Ellie Greenberg, Director of the University Without Walls at Loretto Heights College, has called contemporary life a "white on white jugsaw puzzle." She said there was a time when a jigsaw puzzle came in a box and had a tree and a barn and a lake and a farmer and if you followed the lines on the puzzle box cover carefully, you could fit the puzzle together. Today we have a white on white jugsaw puzzle with few lines that are dimly recognizable and to try and put the puzzle together is a real task. School, community, and society used to function along clearly defined lines like the first puzzle. Today, because we are beginning to ask questions like, "Who am I?" or "To what group do I belong?" and "How do I function?" we need to give children lessons in tolerance for dealing with the white on white puzzle without a great amount of instruction. This is, I think, the real issue of values or valuing in curriculum.

Curriculum grows out of the things we value and is a way that society has of institutionalizing values they feel are important. Schools help us manage those values we feel are important to our survival. However, the white on white issue makes it exceedingly difficult to decide what we want managed. Any look at the future must begin with the present or with the immediate past, which is often identical with the present. The immediate past and present are changing rapidly. A returning P.O.W. Air Force Major,

Arthur Buner, age 40, said in Time magazine, the March 19, 1973 issue:

> "My ideas, my beliefs, my morals, everything has just stood flat still. I come back thinking in terms of 1966 and it's bizarre to be so far behind the times. I've done a lot of reading and talking to my family but we still haven't scratched the surface." (p. 19)

If change is such a dominant consequence of our time, it seems ludicrous for us to be considering a role for the social studies in the Seventies. For like the French who were always ready to fight the last war, we would probably propose a rationale for the decade just past. To talk about values of the Seventies in curriculum, we are talking about meeting the needs of children who will still be in the labor force in 2020 A.D. Nothing could be more impractical then to propose for them an educational design that will facilitate their adjustment to the world as it is today. What we need is a curriculum whose values say we should prepare students for jobs that do not exist and whose nature cannot be imagined, and this can only be done by teaching people how to learn not what to learn. We should develop programs that will allow an individual in a changing world to be essentially uncommitted to social structure and who does not need to search for social stability. Students in the future should be comfortable with perpetual transition, constant alteration and ceaseless change.

This process of looking to the future has not yet touched the consciousness of education in general. Few people, leaders or otherwise in education, speak of new options. Their values are tied to some deep bondage of material need (text book publishers) or restrictive dogmas (the values of the past). Those who do speak out do so because of problems rather than possibilities. One way of making predictions is by the systematic polling of the "experts" in the field. Unfortunately, many times they make statements about what they want to happen and not what they think will happen; what they really want to promote is some expressed policy or program that they have an association with.

The social implication of curriculum should be to liberate children, not domesticate them. The exchange between teachers and students in schools is just a small part of the total learning that we do from birth to death. We need to remember that learning occurs in our unstructured world, as well as the structural setting of the school. This is why the emphasis should be on the "how to" rather than the "what." The interaction between people indeed may be the most important product we produce.

Richard Shaull in his introduction to Paulo Freire's book, Pedagogy of the Oppressed (Herder and Herder, 1970) commented:

> There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and brings about conformity to it, or it becomes "the practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. The development of an educational methodology that facilititates this process will inevitably lead to tension and conflict within our society. But it could also contribute to the formation of a new man...(p. 15)

Critical to the needs of the future are teachers who see themselves continuously engaged in the role of a learner who is seeking intellectual growth and liberated spirit for himself, as well as for his students. If curriculum is not neutral or value free and yet we believe in options, then we must be explicit in our teaching to model the "how to" rather than "what" to learn. No one really knows what a curriculum should be. We all know that instructional materials have some impact on a student's growth, but what sort of difference they make or what difference they should make is unclear. The one value we all might agree upon is the need to prepare students for the life long process of self-education.

Thomas Carlyle (1795-1881) said:

> The great law of culture is:
> let each become all that
> he was created capable of being:
> expand, if possible, to his full growth;
> and show himself at length
> in his own shape and stature,
> be these what they may.

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Task Force Reactions to
"VALUES AND VALUE CLARIFICATION"
Fay Metcalf

Perhaps in no other area of concern discussed at this conference is there a greater feeling of being on the frontiers of the future. Fitzgerald's white on white analogy was apt; all the reactors expressed a sense of frustration and confusion at the lack of clearly defined puzzle pieces. We felt that educating for the future was an imperative, but we also felt that of all the inhibitors retarding a clear look into the future was the fact that we as educators not only did not know what future we were talking about, but also what we consider the important values for society to hold in that future.

This dilemma brought us directly to some of the practical points which we think need a good deal more of discussion and research. Some aspects for such future research are:

1. The relative discomfort which most teachers feel when discussing value laden questions in the classroom.
   This we feel occurs because most of us as adults have never been forced to clearly define our own values. In our own school training, we were never asked what our values were. Certainly we act on our own values--we accept the proposition that one seldom acts on the basis of what he knows, but usually on the basis of what he feels. We would suggest then that teacher trainers must provide pre-professional training in value clarification.
2. Most courses are so laden with cognitive learnings that there is no time for dealing with affective learnings.
   Although we certainly recognize that this is so, the reactors felt that when one considers that we must educate for the future this argument becomes absurd. Fitzgerald quoted a P.O.W. who found that a mere seven years had made his value system bizarre. What then of the idea of educating for the future? May not the content laden curricula be just as bizarre in preparing the student who will be operating at his peak in 1993?

This discussion brought up the point made several times during the conference, that students do learn something after they reach age 18 or age 22, and that we must start to intellectualize with students that learning is a lifetime pursuit and we must provide them with the tools to do so. One such tool would be the ability to clarify values while approaching new cognitive learnings.

3. Many communities are becoming increasingly closed to anything being taught beyond the "basic skills." There are increasing incidents of the banning of certain books, or certain courses. This statement implies that valuing and value clarification would somehow be considered a subversive input into the curricula, when in fact, it is neutral. All teachers do transmit values through their personality constructs and through the curriculum content they choose. Administrators should hire for value balance. Since it is impossible to separate cognitive knowledge and values--there is not a head-heart dichotomy—we need to make consideration of values an explicit part of the total curricula.

Where do we go in the 70's?

The greatest need is for further research on the place of values in the curricula and on techniques for using value clafification. There was a consensus on the part of the reactors that present materials on the subject should be considered as exploratory since, at this point, they are low level in terms of development and are not future oriented. At the same time, none of the group felt that there was a need to put a moratorium on the teaching of values until such time as more research was done. To suggest that lack of clarity gave the right to ignore values in a formal way was to abdicate responsibility.

One thing we can do is to try to develop road maps for this white on white world by providing the knowledge that choices, options, and alternatives always exist and by giving the students the security of knowing how to get information.

Things that are being done in some classrooms at the public school level and in some teacher training institutions which should be encouraged are:

1. Using materials now available such as the Harvard Public Issues series which show two values in conflict, and the Raths, Harmin and Simon exercises as developed in Values and Teaching (Charles E. Merrill, 1966).

2. Introducing when appropriate in a course of study conflicts of a whole group level and of a personal level and encouraging interaction about conflicts.

3. Putting feeling in the classroom by creating situations in which there is emotional response and then helping students to clarify that response in terms of value expressions.

The hope for the future would be that all students would understand value systems as well as the girl in the letter which Fitzgerald read in his oral presentation. Since so many people asked for copies of this, we are including it as our final word of reaction.

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LEARNING THROUGH SOCIAL PARTICIPATION

Karen Wiley

The transformation of the schools in response to society has had a consequence that is important in considering the path to becoming an adult. This is the massive enlargement of the student role of young persons, to fill the vacuum that the changes in the family and work-place created. The student role of young persons has become enlarged to the point where that role constitutes the major portion of their youth....

The consequence of the expansion of the student role, and the action-poverty it implies for the young, has been an increased restiveness among the young. They are shielded from responsibility, and they become irresponsible; they are held in a dependent status, and they come to act as dependents; they are kept away from productive work, and they become unproductive. But even if we saw no signs of irresponsibility, stagnant dependency, and lack of productivity, the point would remain the same: the school, when it has tried to teach non-intellective things, does so in the only way it knows how, the way designed to teach intellective capabilities: through a teacher transmitting cognitive skills and knowledge, in a classroom, to students.

--James S. Coleman, "How Do the Young Become Adults?" Paper delivered at Annual Meeting of the American Educational Research Assoe ciation, 1972

Social studies education through the years has largely concerned itself with the attainment of goals dealing with knowledge and knowledge-related skills and abilities...The assumption always has been that proper knowledge will lead to proper action. The association of knowledge and action, knowledge and power, truth and goodness, runs deep in our thinking. These associations are reinforced a thousand times over in our religious traditions, in our literature, and in our history. Little wonder, then, that our educational planning is quite largely based on Francis Bacon's idea that "Knowledge is Power." Or, to cite an earlier source, "And ye shall know the truth and the truth shall make you free." A seventeenth-century English writer, T.W. Palmer, perceived the situation differently. He tells us "...mere knowledge is not power; it is only possibility. Action is power; and its highest manifestation is when it is directed by knowledge." Perhaps our thinking about social studies education during the past decade has brought us closer to this latter view of the interaction among knowledge-action-power variables than was the case earlier.

--John Jarolimek, 1971

The quotations above are reflective of a new and growing trend among educators and those who are being educated--or perhaps we should call it a "renewed" trend, since similar educational concerns have surfaced briefly in the past, notably in the thirties and again in the late forties and early fifties. This trend involves a concern that education has, in the past, stopped somewhere short of preparing individuals for "the active life."

Roots of Social Participation Education

In the past five or so years, we have witnessed increasing interest in action-oriented educational programs. The frustration and activism of the sixties, the search for "community," "relevance," and a "sense of self-worth of efficacy" no doubt gave impetus to this thrust. The stress on "community involvement and control" and on "participatory democracy" from such diverse sources as federal Community Action/Model Cities Programs, the Black Panthers, and the Students for a Democratic Society rippled out into the broader society, including public education. The interest in action education extends far beyond the social studies component of the curriculum stressed by Jarolimek. It is evident in science curricula--in fact, the environmental education movement may have given action education its strongest initial push--in the arts and humanities curricula, in virtually every corner of the schools' instructional domain.

What is Social Participation Education?

A rather curious mixture of school activities have recently come to be lumped together in this general category, which has been variously referred to as "social participation" education, "social action" education, or "community involvement" education. Extracurricular clubs, guest speaker programs, internship and apprenticeship programs, field trips, tutoring programs, community volunteer work programs, schools-without-walls, community studies classes, and various laboratory programs have all been touted as innovative "participation" or "action" education in one place or another and at one time or another.

What characteristics do (or should) these programs share? The central characteristics of "action education" have been well described by Coleman, who has stated that

> It is learning which is variously called "incidental learning" or "experiential learning." It is learning by acting and experiencing the consequences of that action. It is learning through occupying a role with responsibility for actions that affect others. It is learning that is recognized in colloquial parlance as taking place in the "school of hard knocks." It is not learning that proceeds in the way that learning typically takes place in the classroom, where the first step is cognitive understanding, and the last step—often omitted--is acting on that understanding. (p. 3, "How Do the Young Become Adults?")

Coleman's statement emphasizes that participation education deals with "real life" situations of students; it involves the active--or more precisely, interactive--participation by students in some project involving others; it requires the assumption of responsibility by students, and thus implies that the student has some decision-making power in the activity; and it is somewhat disorderly, unstructured, or unpredictable compared to traditional classroom learning.

In addition to the characteristics specified by Coleman, it appears that one other important element common to participation education efforts concerns their locale. There is a strong bias in favor of out-of-classroom and even out-of-school activities. At minimum, such programs try to "bring the community into the school" (through guest speakers and the like) if they are unable to "move the school into the community."

Problems Confronting Social Participation Programs

1) Justification or Rationale. Are such programs legitimate instructional components of the school curriculum? This question must be asked not only as a matter of conscience, but also in order to respond to objections to action programs frequently raised by administrators and community members who do not see the relevance of such programs to "education" as they define it, or who fear the repercussions of such programs.

Though one major traditional goal of American education has been assumed to be "to prepare an informed citizenry to participate in the democratic process," educational stress has been placed on the "informed" aspect of the goal, rather than the participative, active element. As Jarolimek pointed out in his Presidential Address, the schools have traditionally stopped

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short of full training for participation; overwhelming emphasis has been given to intellectual development, and somewhat less emphasis recently to affective development. Certainly skills and understanding in these areas are necessary underpinnings for participation; but they are not the whole of human action, the action educators believe. Action educators argue that it is necessary to teach more than knowledge of facts, intellectual skills, and values if the schools are to achieve their goal of preparing individuals to become both informed and active human beings. And they believe that this "something more" cannot be taught in traditional courses using traditional methods--it requires "experiential," "participative" settings.

The opponents of such education, on the other hand, argue that either (1) the traditional emphases of education (on intellectual and attitudinal development) are sufficient for achieving the greater goal of an active, informed citizenry, or (2) that the schools should confine themselves to the more limited goals of intellectual preparation and, possibly, affective development. Other goals, such as participation action, should be left to other institutions. Some argue that childhood and adolescence is not a time for action--it is a time for preparation and observation. Action-taking and learning should be reserved for adulthood, when presumably one has acquired a "sense of responsibility." Others contend that schools should not "get mixed up" in community issues, especially potentially controversial ones; that the schools should remain "neutral"; that teachers and administrators should not be called upon to take the risks necessarily involved in open-ended, out-of-classroom activities in which the youngsters for whom they are legally responsible might "get out of hand"; or that participation in action programs has nothing to do with the learning that schools are supposed to promote--reading, writing, arithmetic, American history, and so forth.

If social participation programs can be justified as part of the school curriculum, then how can effective programs be developed and implemented? The following issues are related to this question.

2) Objectives. What specific objectives can one realistically expect such programs to accomplish? Do these objectives differ significantly from the objectives of traditional courses, or are they just another way of "getting at" the same thing? Are they a "better" way of getting at the

same thing? Are they a "better" way of getting at the same things that traditional courses teach? or worse? Are different kinds or "levels" of objectives appropriate for different age groups? What participation objectives should receive the most emphasis and when?

3) Resources. Does the school have the money necessary to conduct such programs--or do such programs require any extra money? What about the teachers--do they really have any "action" skills themselves, have the time and desire to learn this supposedly different "bag of tricks"? If not, can some sort of training program or assistance network be developed to help them? How can communtiy resources be drawn into such programs?

4) Content and Strategies. How can such a program be "constructed" or "pre-planned" when it presumably is dependent on unpredictable events--things that the students experience in "real life" outside the classroom or the school and over which the teacher and school have little control? Assuming this question can be answered satisfactorily, what is the most effective way to sequence activities? What skills should be learned by students preliminary to tackling, say, a community campaign to pass low-cost housing legislation? Can the objectives and content of participation programs be articulated with the more traditional intellectual and affective objectives and content of other courses? Can a student, for example, be helped to make connections between what he learns working on a Sierra Club project and what he learns about intergroup conflict in his sociology class or about politics in his civics class? Or is there any point to trying to articulate social action programs with what goes on in school? Perhaps the students ought simply to be let off every afternoon to participate in activities of their own choosing, without any worry about follow-up in the school program.

5) Students. For whom are such programs beneficial, interesting, and satisfying? Should all students be required to take part in a social participation program at some point in their school careers, or will such programs work only if they're voluntary? What are the various motivations of students for taking part in social action programs and how might these motivations affect the kind and effects of their participation?

6) Community. What sorts of programs will the community accept? What steps can be taken to prevent or soften community controversy resulting from student involvement in "hot" issues, if the action program entails

the potential for such involvement? How much of a "watchdog" role does the community expect the school administration and teachers to play in relation to the students? Does the community expect the school to "keep the kids off the streets" during certain hours of the day? Are there laws making the teacher liable for students' safety and possibly destructive actions that would curtail student activities that are difficult for the teacher to monitor?

7) Feedback, Evaluation, and Research. Are there ways of obtaining ongoing feedback from students, teachers, administrators, and community people on the operation of such programs? How might such feedback be utilized to improve the program on a continuing basis? Are there any evaluations of past social participation programs, such as the Citizenship Education Program, or any experimental research studies that could give program developers and implementors some guidelines on how to go about establishing social participation programs? Is there anything in the way of so-called hard data that tells us that social participation programs are any more likely than traditional school programs to "create a well-informed, active citizenry" or to meet other such long-range, societal objectives?

A Paradigm

I would like to develop a paradigm about social participation in the curriculum.

It homes in on only one portion of social participation--"social action", which I conceive as being on the more dynamic end of the social participation continuum. And it only deals with one small portion of the rationale for including (or not including) social action programs within the school curriculum.

The line of thought that I want to develop here deals with who and what should be the focus of social action education. It begins with one common argument against including social-action programs within the school curriculum--an argument which can be called the "leave it till later" argument. It goes something like this: schools should stick with teaching cognitive skills and knowledge, and possibly deal with things such as value analysis and clarification--the "underpinnings" of action; and they should leave the teaching of action skills to other institutions in which

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their graduates will participate in later life when they are more mature and responsible.

What's wrong with this argument? Well, it seems to me that if you leave the learning of social-action skills to the after life, two things occur: 1) Not everyone will have an equal chance to learn social-action skills; and 2) The people who perhaps most need to learn them will have the least opportunity to do so.

First of all, there are basically two varieties of social action: system-maintaining action and system-changing action. These two kinds of action can be differentiated as to their sources and in the skills appropriate to each. System-changing action is motivated by dissatisfaction --perception of deprivation or frustration. System-maintaining action is motivated by fear of losing a thing or situation that is satisfying--fear of deprivation or frustration. Both kinds of actions are motivated by stresses, but stresses of different sorts. And the difference in the source of stress, hence, the goals of the action, require different sorts of action. System-maintaining action requires defensive strategy and tactics --keeping the barriers up to threatened change; system-changing action, of course, requires and offensive approach--battering down the barriers. Thus, we have two kinds of skills associated with two kinds of motivations.

Now, the schools do teach some social-action skills, though the argument could probably be made that they teach mainly the maintaining variety. For the the most part, the schools focus attention on teaching the so called underpinnings of action--cognitive things and sometimes value-related things. Thus, students come out of the school experience having learned a bag of things that includes (1) cognitive skills and knowledge, (2) some valuing skills, and (3) probably some system-maintaining action skills.

The problems are at least twofold: different students are given different "ratings" on how well they have mastered the bag; and the bag doesn't include much in the way of system-changing skills. The first problem--the differential "achievement" of the students--means that some students get a "ticket" to the arenas in which they can learn additional and more sophisticated action skills, while others don't. That is, students with the "better" school records get the opportunity to go to college, to enter better jobs, and to in general become part of those institutions in

which one can learn the "fine art of organization," can cultivate one's political skills effectively, and can develop one's ability to acquire information relevant to action. Students with the poorer school records are relegated to arenas that are not as fertile ground for learning the skills of social action--though of course these arenas are not entirely barren.

Strangely enough, the ones who do get the tickets for further action learning are also the ones least likely to become dissatisfied with their situations. For the most part, their motivations to action will consist of the "fear of deprivation" variety, and the action skills they will most need are of the system-maintaining sort. The ones who don't get the tickets are most likely the people who will be most dissatisfied with their situations and most in need of system-changing skills. Unfortunately, the dissatisfied ones are thus put two steps behind the others. Not only do they have less chance to learn action skills of any sort after school, but they have virtually no repertoire of the kinds of skills they most need -- change skills. On the other hand, the satisfied system-maintainers have had some skill training in school in the kinds of skills they need and are most motivated to use them.

Where does this leave us? We assume that the schools have some responsibility for equalization, and we could raise some big arguments over that in light of Jenck's contention of the futility of using the school as an instrument of social equalization. Also, we assume that the schools should give special attention to teaching action skills to those who are least likely to acquire them after school. Then does that imply that we ought to emphasize system-changing skills rather than system-maintaining skills?

I am reminded here of an argument similar to the one with which I opened this paper, that action learning should come only when young people have acquired a sense of responsibility which presumably doesn't occur until after they have graduated or dropped out. The argument I refer to now is similar to this first argument in that it emphasizes the notions of responsibility and action. However, it uses them to argue for including social action in the curriculum. The argument is that: responsibility and action are inextricabally woven together; one learns responsibility

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through action; we can't wait for responsibility to appear magically and then teach action skills; the two go together and should be taught together. Many who argue this point of view give the term "responsibility" what seems to me an appropriately broad meaning; but some define "responsibility" narrowly to include only system-maintaining action within the realm of responsible action. What they are really saying when making this argument is that the schools should get into action education in order to make sure that everyone comes out being a system-maintaining actor.

To summarize the argument presented above: in discussing social action education, we should ask not only, "Who ought to be the target of social-action education?" but also, "What kind of action ought to be emphasized in that education?" The following paradigm suggests how these two issues interact.

Two Types of Action Skills	Two Types of Actors (based on motives for action)	
	Dissatisfieds	Satisfieds (Fear Loss of Satisfaction)
Change Skills	NEED	
Maintenance Skills	OPPORTUNITY TO LEARN SKILLS IN SCHOOL	NEED + OPPORTUNITY TO LEARN SKILLS IN SCHOOL + OPPORTUNITY TO LEARN SKILLS IN LATER LIFE

The matrix shows two types of action (Dissatisfieds and Satisfieds) and two types of action skills (Change and Maintenance). Opportunity, both in school and in later life, for Satisfieds to learn action skills matches up nicely with the Satisfieds' area of need for skill (i.e., system-maintenance). But for Dissatisfied, the need (for change skills) is not matched by opportunity in school to learn such skills; rather, Dissatisfieds only have opportunity to learn maintenance skills in school. And they have no opportunity at all to learn either kind of skill in later life.

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Task Force Reactions to
"LEARNING THRU SOCIAL PARTICIPATION"
James C. DeBell

Response to ideas presented by Karen Wiley were well-received by the "reactor" group. The concept of two different types of social participation skills for two different types of students (i.e. "social changers" and "social maintainers") received the most attention in these discussions. It was pointed out that those students who need to acquire skills to act as "Change agents" (for a variety of reasons such as poverty or racism) are also the group least likely to stay in school. Even if they did remain in school, they probably would not be taught "change skills". On the other hand, the "social maintainers" stay in school (because of their acceptance of the status quo) and learn, explicitly or implicitly, "maintenance role" skills. Consciously or not, schools contribute to maintaining the societal status quo by teaching only system-maintenance skills to students. Therefore, one rationale for "learning by social participation" was to teach both "social maintenance" and "social change" skills.

Further definition or clarification of what was meant by "Social Participation Education" proceeded from these premises. Agreement was reached that space and location to promote Social Participation Education had three alternatives: 1) Real-life resources could be brought into the classroom; 2) Programs could be affiliated with the school as a "home base" but outside the normal constraints of time and space; 3) A completely independent facility (e.g. "Street Academies") could be used.

Next, the extent of such programs in relation to "student entry" and curriculum design were debated. Majority agreement indicated students should enter social participative programs dependent on perceived needs (theirs and others), the level of one's social consciousness, ability to accept responsibility and initiate activity, and ability to deal with success and failure. The option to withdraw from the program was also felt to be important. Ideally, such a program should be offered as an alternative approach in every school, with flexibility of implementation for differing student bodies.

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Such a program would emphasize skills; the process of learning would become the content of such a program. Topical concerns might be future environments, social inter-relationships, and social problems not yet envisioned. Based on the hypothesis that equal opportunity to maximize control over one's destiny is a major goal of participative education, skills such as organizing, negotiating, bargaining, litigation, issue-presentation, confrontation, and "manipulation-awareness" were emphasized as primary considerations. Also, the more traditional skills of data gathering, analyzing, synthesizing and evaluating should be taught. Finally, the development of attitudes of attentiveness, openness, and acceptance (without necessarily agreement) should be concerns in a social action curriculum.

A sequential curriculum design was suggested in which maintenance skills ought to be achieved first. The "maintenance" emphasis would concentrate on examining who was doing what by what means to ensure the status quo. Next, change skills would be taught within an action framework. Here the focus would be how to maximize change.

Other related topics discussed included: 1) Resource people to teach. Here the idea centered on utilizing community people to teach about situations and change, since teachers were ill-equipped to do so by the very nature of their "maintenance role"; 2) Varieties of materials. Video-tape recorders, audio-recorders and film should be used to collect information and to communicate easier with students whose reading skills might be deficient. 3) Parameters of the "learning experiences". The learning experiences would range from concrete to abstract and from past to present. But the content would mainly focus on a mutually negotiated student-teacher choice.

Next, the task force attacked the problem of program implementation. Several alternatives were presented as having promise. One might first look at existing models of social participative programs such as those in Minneapolis, Philadelphia, and Washiington, D.C. One of the more pragmatic suggestions was to initiate an "independent study" program within a traditional school network to launch into a participative program. Community dialogue and extensive public relations about the objectives

and nature of such a program were considered important first steps. Getting service groups to finance aspects of such a model was felt to be potentially feasible.

The program faculty must be carefully recruited and selected. They must have high levels of commitment and be able to obtain sympathetic school administrative support, both in terms of planning time and resources. Further, the staff must be willing to continue to learn and must be characterized by an attitude of "openness".

Other factors which were only touched on are evaluation, financial resources and diffusion.

Issues and Trends in the Social Studies for the 1970's

by Bob L. Taylor

The purpose of the conference was to examine the current scene in social studies education with respect to directions for the 1970's. In carrying out this task, seven sub-themes were used: The Nature of Students as a Source of the Curriculum, Learning Theory as Sources of the Curriculum, The Community as the Source of the Curriculum, The Nature of Knowledge as a Source of the Curriculum, Inquiry Processes as Learning and Teaching Paradigms, Values and Value Clarification in Curriculum, and Learning through Social Participation. As explained earlier, position papers were written on these topics and presented at the conference, also summaries of the reactions of small task force groups to the papers were prepared by facilitators/recorders. From the papers and task force summaries, a number of issues and trends have been identified. Admittedly another reader might make different interpretations from these reports and identify other issues and trends as being of major importance. There is, however, strong support in the papers and reactions for the ideas presented here.

Issues and Trends

Issue #1. There has been strong dissatisfaction expressed by ethnic minorities with respect to the treatment of minorities in present social studies textbooks and curriculum materials. For example, the contributions of minority members to American History have not received accurate or balanced treatment. In our society where cultural pluralism is a reality, all contributions to our society must be included in the study of it.

> There is a trend toward more adequate and balanced treatments of minorities in social studies materials. Textbooks are being rewritten to include the contributions of minority groups to our society.

Issue #2. The place of learning theory in social studies curriculum development has been often unclear or absent. The idea of using learning theory in curriculum is accepted, but there have been questions as to which learning theory to use. While there is both theoretical and experimental support for all the established learning theories, none of the theories provide adequate guidance for all the problems of curriculum work; hence, there is controversy as to which theory to use as a basis for curriculum development.

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There is a trend to using learning theories in a more systematic fashion in curriculum work. In recent years, some of the curriculum projects have based their efforts on specific learning theories, and have employed learning theorists as consultants to their curriculum development efforts.

There is a trend to utilizing the developmental concepts of Piaget and Kohlberg in the development of curriculum materials in the social studies. Teachers need to become familiar with these theories in order to be more effective in teaching these materials.

There appears to be growing acceptance of the idea that virtually all learning emerges from progressively varied and complex experiences, which suggests the need for curricula which provide multiple and varied experiences.

Issue #3. The role of the school with respect to economic, political, and social problems is hotly contested. Should the school become involved with real life problems, or is its position one of defining issues and presenting the facts but not officially promoting reform of our society? Briefly, should the schools help people to take power?

There is a trend for the schools to provide greater aid to students in becoming more autonomous individuals. Students will become more action-oriented as they learn and practice skills of social coping.

There is a trend for schools to place greater emphasis on the development of the individual student. In achieving this, the functions of the school will become much more integrated with other educational institutions of the society.

Issue #4. The place of the academic disciplines in the social studies curriculum continues to be an issue. Should the integrity of the disciplines be maintained so that they are taught as separate subjects or should a social education approach be used such as citizenship education or social problem solving? These latter approaches make for the fragmentation of the disciplines in the social studies which, in the opinion of academic scholars, reduces the effectiveness of the disciplines since students are not learning to use the powerful tools of the social sciences such as structure and methodology.

There is a trend toward using the knowledge of the social sciences in the solution of societal problems. While the inquiry processes of the social sciences will be used in the analysis of problems from the perspective of the different disciplines, a strictly disciplinary approach will not be used. The approach will be interdisciplinary and focused on pervasive social problems.

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There is a trend toward greater use of social process in the teaching of the social studies. Here there is potential motivation for gaining greater knowledge of the disciplines and for using both process and content in dealing with social problems.

Issue #5. The role of the inquiry process in the social studies is an issue. This method is a popular theoretical position within the social studies, but it conflicts with the information presenting approach which is the traditional, well-entrenched methodology of social studies teaching.

There is a trend toward using the inquiry process in the teaching of social studies methods classes. The idea is that students will teach the social studies as they have experienced the teaching in the methods class as well as in social science background courses.

Issue #6. The issue of what substantive values should be taught in social studies classes is less of an issue in our period of rapid change in values than the issue of how an individual learns what he needs to know about his own and others' value positions.

The trend is away from inculcating in students a "safe" value system which is never truly examined by them, and toward teaching students how to clarify their own value positions so that they are capable of reviewing and revising their own values in light of new data.

Issue #7. Should schools broaden their instructional programs to the point where students are involved under school direction in community-centered activities? Isn't there enough to do within the traditional school-centered program that going outside the school is really over-extending the school's limited resources? Taking the school into the community continues to be an issue.

There is a trend to introducing real life situations into the learning experiences of students. More and more, the school is taking students out of the classroom into the community. There is a trend toward the school teaching the student skills which are needed to become effective in social-action activities in his/her community.